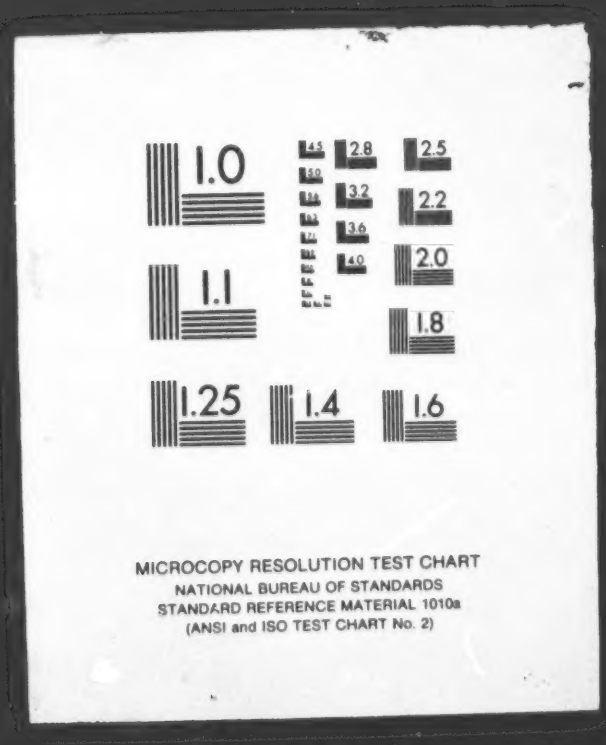
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NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

DOCUMENT RESUME

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ABSTRACT

A companion to the booklet, "A Teacher Manual on Native Americans: The Wabanakis," the semi-annotated bibliography consisting of 235 citations may be used by people who wish to have access to information and research (1890-1982) done about the tribes on the New England and Maritime shores, including the Wabanaki Confederacy composed of the Maliseet, Micmac, Passamaquoddy, and Penobscot tribes. The booklet is divided into five sections: Wabanakis Today (23 citations); Our Way of Life (28 citations); Oral Traditions: Recollections and Traditions (35 citations); Wabanakis Yesterday (60 citations); and Resources: Bibliographies (18 citations), Places, Newspapers, Periodicals (55 citations), and Films (16 citations). (ERB)

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WABANAKI Curriculum Development Project

Presents

A SEMI-ANNOTATED BIBLIOGRAPHY

The WABANAKIS

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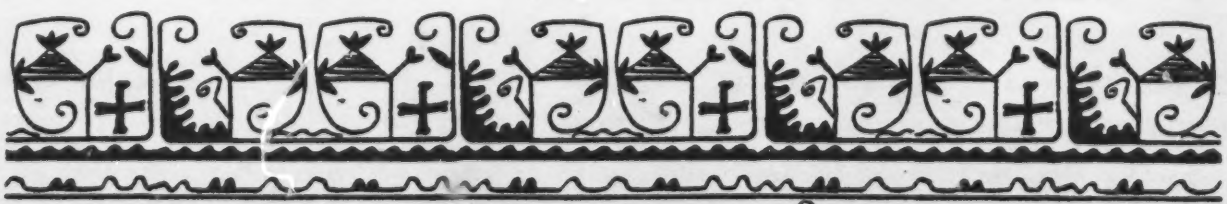

ABSTRACT

THE SEMI-ANNOTATED BIBLIOGRAPHY ON THE WABANAKIS

A 51 page booklet containing reviews of books, articles and periodicals collected by the Wabanaki Ethnic Heritage Curriculum Development Project for the Wabanaki tribes. The tribes are: Maliseet, Micmac, Passamaquoddy, and Penobscot.

This bibliography is a companion to A TEACHER TRAINING MANUAL ON NATIVE AMERICANS: THE WABANAKIS or may be used by itself by people who wish to have access to information and research done about the tribes on the New England and Maritime shores.

For your convenience, the booklet is divided into five sections: 1) Wabanakis Today (Contemporary publications), 2) Our Way of Life (Arts and Crafts), 3) Oral Traditions, Recollections and Interpretations (Legends, stories and folklore), 4) Wabanakis Yesterday (History), and 5) Resources (Bibliographies, places, newspapers, periodicals and films).

It is beautifully illustrated throughout so that it is not just a listing of books. Booklet is done in blue cover and velo bound. Location: The Boston Indian Council, Inc., 105 South Huntington Ave., Jamaica Plain, MA. 02130.

The four tribes that form the
WABANAKI CONFEDERACY
are the
MALISEET
MICMAC
PASSAMAQUODDY
PENOBSCOT
WABANAKI is usually interpreted as
"PEOPLE OF THE DAWN"
or
"DAWNLAND PEOPLE"

EXPLANATION OF DESIGNS

Cover.....

Maliseet

Micmac

Passamaquoddy

Penobscot

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Micmac

Introduction.....

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Wabanakis Today.....

Fiddleheads

Our Way of Life.....

Berry Pickers

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Snowshoes

Resources.....

Bibliographies.....

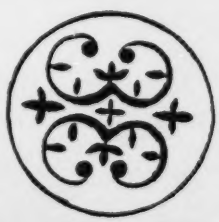
Baskets

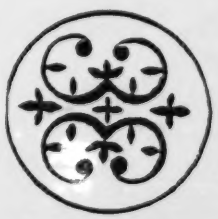
Places, Newspapers, Periodicals.....

Woodland

Films, Filmstrips, Video-tapes.....

Blueberries





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"Fiddlehead Picker"

The fiddlehead is a delicacy in the Wabanaki cuisine. Its natural curvature provides a pattern for most Wabanaki craftwork.

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Each day
we breathe in
the life of
the sun, moon, trees
and all that is
around us
Thank you to those
who have come before us
Thank you to those
who have
through many seasons
left footprints for us
to trace and follow
Thank you to those
who have
left space for us
to make our own footprints
Thank you Creator
for leading us
around the circle
of life
Thank you Creator
for the lessons
you teach us
through all of
your creation

The staff of the WABANAKI Curriculum Development Project would like to welcome you -- TEACHER -- to this semi-annotated bibliography.

The staff has attempted to review most of the books and articles. However, in compiling the list not all books were accessible and others were so outdated or stereotypical that they have either been left out or mentioned with a note of NOT RECOMMENDED.

Most of the emphasis is on the WABANAKI tribes of New England and the Canadian Maritime Provinces. You will find other tribes of the East Coast listed within the RESOURCES section which should allow you to compare and reflect.

For your convenience, the semi-annotated bibliography has been divided into five sections: WABANAKIS TODAY (Contemporary); OUR WAY OF LIFE (Arts and Crafts); ORAL TRADITIONS: RECOLLECTIONS AND INTERPRETATIONS (Legends, stories and folklore); WABANAKIS YESTERDAY (History); and RESOURCES (Bibliographies, places, newspapers, periodicals and films); respectively.

The spirit of survival and unity runs through this bibliography in the continuous border designs. Some depict a seasonal activity, beginning with Spring and ending with some of the natural resources that are precious to all Native people.

This is the second and last in the series of publications developed by the Ethnic Heritage Wabanaki Curriculum Development Project. The first publication is a Teacher Training Manual.

All illustrations were done by Phillip Young (Micmac) a professional artist residing in Boston.

Writing, editing and reviewing was done by Lee Braber and Jacquelyn M. Dean (Seneca).

The gathering and compilation of reference materials was done by Carol J. Lang (Ojibway).

Support and encouragement was provided by Barbara Gentry (Wampanoag), Education Director, and Roxanne Mills-Brown, (Wampanoag).

At this time the staff would like to thank the people of the MALISEET, MICMAC, PASSAMAQUODDY AND PENOBSCOT tribes and their friends for their assistance in the compilation of this publication. Most especially a big thanks goes to the Boston community people and the members of the Advisory Committee for this project.

The Advisory Committee members are as follows:

Mrs. Elsie Basque	*Micmac*
Mrs. Victoria Howe	*Micmac*
Mr. John Sapiel	*Penobscot*
Mrs. Annie Johnson	*Micmac*
Mrs. Barbara Floyd	*Micmac*
Ms. Edna Kabatay	*Micmac*
Mrs. Josephine White Eagle	*Winnebago*

It is because of people like this and others, mainly concerned parents, that the WABANAKI Curriculum Development Project exists. In 1978, the education department of the Boston Indian Council did a survey of the community to find out what the educational needs of the community were. The results were not surprising. Most of the parents were concerned with the education of their children in the Boston Public School system.

Their basic concerns were that they were not getting any Micmac culture, nor Native American identity within the six hour time period that they were away from home in the classroom setting. Parents did not want their language out in the schools but they wanted good Native American curriculum. Thus, the seed was planted for this project. It took three years to find a funding source; Ethnic Heritage of Title IX, the Elementary and Secondary School Act, came through and the project received a grant which began on October 1, 1981 only to end on September 30, 1982.

The staff urges you to use this bibliography in exploring ideas and knowledge with non-Native as well as Native American teachers in the area of Native Americans. The main

emphasis being on the study of WABANAKI tribes.

Finally, on behalf of the staff, I would like to ask you to take some time in reading this publication and to realize that not all things are true in the printed page about Native Americans. If you have occasion and have access to a Native American center or reservation, you should talk with people from there for they are the most accurate source.

For the future of all children,

Jacquelyn M. Dean

Jacquelyn M. Dean
Project Coordinator

WABANAKIS

TODAY

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Anastas, Peter, ed. GLOOSKAP'S CHILDREN: ENCOUNTERS WITH THE PENOBSCOT INDIANS OF MAINE. Boston: Beacon Press, 1973. Photography by Mark Power. 216 pp.

In a series of tape recorded interviews, Sipsis, Martin Neptune and other Penobscots describe what it is like to be an Indian living in Maine in the 1970's. A collection of Penobscot legends and excerpts from historical documents are included, as well as sections from the author's personal journal. The author combines pieces of history, information on Penobscot living and the relationship between the Penobscots and non-Indians in his study.

Battiste, Marie. "Cultural Transmission and Survival in Contemporary Micmac Society," Indian Historian, San Francisco, Ca.: Indian Historian Press, Vol. 10, No. 4, 1977. Pp. 3-13. Adult.

This contemporary article, written by a Micmac woman, is a detailed look at the value of the continuing traditions of the Micmac people in today's society. Native American tribal societies, in general, are shown to have "developed strong adaptive strategies for dealing with their environment and their conditions of life, in order to insure not only their personal survival but their cultural survival as well." The Micmac people are one of the oldest tribal societies to have survived the influx of European culture into their societal system. The author gives a concise look at the annual gathering and celebration of the Micmacs, emphasizes important aspects of their life-style and incorporates information on language, beliefs, hospitality and attitudes. This article is recommended as a resource for teachers.

Boston Indian Community. NATIVE AMERICANS. Boston: Boston Indian Council, Inc. and the Mayor's Office of Cultural Affairs, September, 1976. Illustrated by Phillip Young. 20 pp. Intermediate thru Adult.

This booklet, published for the bicentennial celebration in Boston, is a brief exposé on the Native American community in Boston. Included are illustrations, poetry and essays from local Native American community members. Historical and contemporary information on the Wabanaki Confederacy make up this booklet which can be used as a basic resource for those not familiar with Boston's Native Americans.

Bradley, Claudette. NATIVE AMERICAN LOOM BEADWORK CAN TEACH MATHEMATICS. Unpublished manuscript. Cambridge, Ma.: Harvard Graduate School of Education, 1975.

A study with illustrations and strategies for teachers, this work explains the basic concepts of Native American loom beadwork and relates them to learning concepts of mathematics. A Schaghticoke tribal member, this author offers a positive approach to the design of a mathematics curriculum through the use of a native craft that can be worked through with both native and non-native students.

Brand, Johanna. THE LIFE AND DEATH OF ANNA MAE AQUASH. Toronto: James Lorimer & Co., 1978. 171 pp. High School and Adult.

Biography of a young Micmac woman. This book gives an account of her life and work for Native American rights, and explores the reasons and causes of her death.

Brewster, Carol. "Wayne Newell: A Profile," Maine Land Advocate, July-August, 1977, p. 10.

Council on Interracial Books for Children. GUIDELINES FOR SELECTING BIAS-FREE TEXTBOOKS. New York: Council on Interracial Books for Children, 1980. 105 pp.

A resource for teachers, school administrators, curriculum developers and anyone concerned with quality education for our children, this book of guidelines covers children's books, textbooks and United States history books.

Dana, Gail, Brightman, Lloyd and Marks, Stephen. NORTHEAST CULTURAL AWARENESS TRAINING: COMMUNICATING INDIAN VALUES. Orono, Maine: University of Maine, NICAT Project, May, 1980. 133 pp.

Cultural traditions of the people of the Wabanaki Confederacy, the Maliseets, Micmacs, Passamaquoddies and Penobscots, are the basis of this study, which involved both Indian and non-Indian participants. For all concerned with improving the educational system for Native American children, this study is recommended as one that emphasizes an increased understanding between Indian and non-Indian peoples.

Delisle, Gilles L. and Metallic, Manny L. MICMAC TEACHING GRAMMAR. Quebec, Canada: Manitou College, Restigouche, 1976.

A basic grammar text that includes information on Micmac traditions and customs, such as the Micmac lunar calendar and seasonal activities of the Micmacs.

Dorris, Michael. "Why I'm Not Thankful for Thanksgiving...," Interracial Books for Children Bulletin. New York: Council on Interracial Books for Children, Vol. 9, No. 7, 1979. Pp. 6-9.

This article, written by a concerned parent, reflects the abuse of the Native American through the stereotyping so common during the months of October and November, as preparations for Halloween and Thanksgiving

are in full swing. Michael Dorris (Modoc) talks of the self-image of the Native American, and how this is affected through mass media and commercial displays, as well as history classes in the schools. Specific examples of Native American stereotyping found in books and advertising are cited, and strategies for reversing these patterns are offered.

Gray, Vivian, ed. "The Micmac People," Tawow, Canadian Indian Cultural Magazine. Ottawa, Canada: Minister of Supply and Services, Vol. 5, No. 2, 1976. Illustrated.

Issue containing articles written mostly by Micmac people. These articles reflect a personal look on a wide range of topics, such as: cultural traditions, spirituality, identity and family life. Stories and legends, both in Micmac and English are accompanied by old photographs. This issue is recommended for people who are concerned and want to increase in knowledge and understanding of the Micmacs.

Guillemin, Jeanne E. THE MICMAC INDIANS OF BOSTON AND URBAN RENEGADES: THE ETHNOLOGY OF AN URBAN COMMUNITY. Boston: Brandeis University, 1973. NOT RECOMMENDED.

This book is racist and degrading; an example of the damaging and potentially dangerous writings available to the public. The Native American Internship Program of the Boston Children's Museum reviewed this book as one that is "biased and racist."

Henry, Jeannette. TEXTBOOKS AND THE AMERICAN INDIAN. San Francisco: The Indian Historian Press, Inc., Rupert Costo, ed., 1970. 269 pp.

A study that reviews more than three hundred social studies textbooks used in schools

throughout the United States. This study is useful in its presentation of criteria to judge the accuracy of information contained in texts, as well as examples of derogatory treatment of Native Americans, distortions, stereotypes and omissions found in the texts themselves. All works were examined and reviewed by a team of Native American scholars and students.

Indian and Northern Affairs, Canada. INDIAN CONDITIONS- A SURVEY. Published under the authority of the Minister of Indian Affairs and Northern Development, Ottawa, Canada, 1980. 153 pp. Adult.

This government report is a comprehensive review and reference source for Indians, government officials and people interested in the conditions of Canadian Indians. The main developments in the social, economic and political conditions of Canadian Indians since 1960 are outlined. It should be emphasized that this is a government report and although fifty Indian leaders and officials were interviewed, not many direct quotes are included. Photographs and statistics are found throughout the text.

Lane, Sheryl. "Maine's Penobscot Indians: Indian Island: We Don't Make Baskets Anymore; and Bobcat and the Governor," Salt, Journal of New England Culture, Kennebunkport, Me., 1979. Photographs by Lynn Kippax, Jr. Pp. 2-17.

An article recommended for a personal glimpse into the life and traditions of a remarkable Penobscot woman. This interview with Madas Sappiel touches on history, traditions, beliefs and life-style of the Penobscot people. The words of Madas serve as an insight into the changes that have occurred for Penobscots and other Native Americans through the years. She relates many stories from her childhood and expresses her desire to keep the traditions of the

Penobscots alive. A second interview with two of Madas's sons follows. They speak of their work on Indian Island, their identity as Indians and their commitment to helping make life better for the Penobscot people.

Maine Human Rights Commission. REPORT TO GOVERNOR KENNETH CURTIS ON CONDITIONS IN MIGRANT BLUEBERRY CAMPS. August, 1974. 17 pp. Xeroxed.

A report portraying the inhuman conditions at the blueberry camps around Cherryfield, Maine, in which many Native Americans do migrant work.

McBride, Bunny and Prins, Harald. MICMAC RED BOOK. 1982, preliminary draft.

McBride, Bunny. "Finding your own way," Christian Science Monitor. Boston: Christian Science Publishing Society, June 24, 1982, p. 20.

An article about Louis Paul, a Maliseet from the Woodstock Reservation. Direct quotes from Louis Paul are included about his struggle between two cultures and how he grew to recognize the value of Maliseet traditions. A description of the process of making an ash splint basket, a craft his father taught him years ago, is included. The value of this article is in the words of Louis Paul, himself.

Pecoraro, Joseph. THE EFFECT OF A SERIES OF SPECIAL LESSONS ON INDIAN HISTORY AND CULTURE UPON THE ATTITUDES OF INDIANS AND NON-INDIANS. Augusta: Maine State Department of Education, 1970. 183 pp.

Two groups of elementary school children were involved in this study. One, an experimental group, was from the Pleasant Point Reservation and Perry Public Elementary Schools, and one, a control group, from Peter Point Reservation and Princeton Public Elementary Schools. The study stresses the idea that negative attitudes of Indian and non-Indian children

towards Indian tradition and culture could be changed. A positive approach, utilizing multi-media presentations on Indians and their contributions to the United States proved to reverse negative attitudes in these two groups of children.

Pratson, Frederick J. LAND OF THE FOUR DIRECTIONS. Connecticut: The Chatham Press, Inc., 1970. Distributed by Viking Press. 181 pp.

Photographic documentary of the Passamaquoddy, Penobscot and Maliseet people. The photographs convey a realistic look at the people, places and environment of these three tribes. This story, beautifully and honestly presented, shows the people, "yearning to discover the old ways; they are tired of trying to live like the non-Indian." Emphasis is on the pride of the people, their children, the influence and reaction to technology and the influence of Christianity.

Project PRIDE, Maine Indian Education. PRIDE. Calais, Maine: Maine Indian Center, 1978. 54 pp. Junior High.

A book written by Passamaquoddies about Passamaquoddies. In English and Passamaquoddy, this book gives a general account of the culture, history and life of the Passamaquoddies who live on the three reservations in Maine. Recommended as a contemporary resource.

Racism and Sexism Resource Center for Educators. UNLEARNING " INDIAN" STEREOTYPES: A TEACHING UNIT FOR ELEMENTARY TEACHERS AND CHILDREN'S LIBRARIANS. New York: Council on Interracial Books for Children, 1971, 1981. 56 pp. Adult.

This resource for teacher training is a comprehensive guide to assist in the recognition and reversal of patterns of Native American stereotypes. Specific examples are included from films, picture books, greeting cards and articles that

portray Native Americans in negative, stereotypic ways. The teaching unit contains guidelines for publishers, illustrators and writers, role-playing strategies and ways to sensitize students to stereotypes. A filmstrip script and filmstrip accompanies the manual.

Wabanaki Curriculum Development Project, Ethnic Heritage Studies, Title IX, ESEA. A TEACHER-TRAINING MANUAL ON NATIVE AMERICANS: THE WABANAKIS. Boston, Ma.: Boston Indian Council, Inc., 1982. Illustrated by Phillip Young. 65 pp.

Can be obtained from the Boston Indian Council, Inc., or through ERIC/CRESS.

Wellman, Trina. "Louis Francis Sockalexis: The Story of a Penobscot Indian." Augusta Maine: Maine State Department of Indian Affairs, 1975. 23 pp. High School.

The story of a Penobscot who was a great Major League baseball player with the Cleveland Indians. The life, career, struggles, ways in which he shared his talent, and death of Louis Sockalexis are presented in this work.

Wood, Pamela, interviewer. "Medicine Man of the Penobscots," Salt, Journal of New England Culture, Kennebunkport, Me., Spring, 1979, pp. 18-22, and "Go Back Home, Senabeh," Salt, Fall, 1977, pp. 61-71. Photography by Lynn Kippax, Jr.

Interviews with Senabeh, Penobscot spiritual leader. Born in 1913, Senabeh spent his life helping people and teaching trust between all peoples. For the Penobscots he speaks of spiritual solutions to their problems, based on traditional and non-material values. The old ways, preparation for his work and life-style are discussed in the interviews. Senabeh tells of his life in the woods and ways in which he uses the spiritual power he has received to help people.

OUR

WAY

OF

LIFE

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Bobart, Henry Hodgkinson. BASKETWORK THROUGH THE AGES. London: Oxford Press, 1936. Detroit: Singing Tree Press, 1971.

Brown, Mrs. William Wallace. SOME INDOOR AND OUTDOOR GAMES OF THE WABANAKI INDIANS. Canada: Royal Society of Canada Proceedings and Transcripts, #6, Section 2, 1888.

Describes games and gives their Indian names.

Butler, Eva L. and Hadlock, Wendell S. USES OF BIRCH BARK IN THE NORTHEAST. Bar Harbor, Maine: Robert Abbe Museum, 1959, Bulletin #7. Illustrated.

A description of many uses of birch bark, with examples of the work of Tomah Joseph, Sylvester Gabriel and other nineteenth century Indians.

Carson, Dale. NATIVE NEW ENGLAND COOKING: INDIAN RECIPES FOR THE MODERN KITCHEN. Old Saybrook, Ct.: Peregrine Press Publishers, 1980.

An extensive assortment of Native American recipes from tribes throughout New England, compiled by a Pennacook woman and including some Wabanaki recipes.

Culin, Stewart. "Games of the North American Indians." Twenty-fourth Annual Report. Washington, D.C.: Bureau of American Ethnology, 1907. Pp. 1-809. Reprinted by Dover Publications, New York, 1975, paperbound with full indices.

Denny, Sarah. "Waltes Game." Unpublished paper.

A description of how this Micmac game is played. Paper may be obtained from the Boston Indian Council.

Eckstorm, Fannie H. "The Handicrafts of the Modern Indians of Maine." Bar Harbor, Maine: Robert Abbe Museum Bulletin, #3, 1932. Reprinted in 1980.

A booklet that includes illustrations of ash baskets, quillwork and designs used by Maine Indians.

Fichter, George. HOW TO BUILD AN INDIAN CANOE. New York: McKay David Co., 1977.

Good reference on canoe building and designs. Examples of Maliseet and Micmac canoes are given.

Gerald, William Ruggles. THE WORD SAVAYANNE. Torrey Botanical Club Bulletin, 2:72.

This booklet includes the names of dye stuffs, with a description of the Micmac use of dyes. It can be obtained through the Arnold Arboretum, Jamaica Plain, Ma.

Marines Research. THE DUMP GAME. Calais, Maine: Maine Indian Education, 1969.

A primary reader on archaeology and the Wabanakis.

Micmac Indians of Nova Scotia. THE ART OF BASKET WEAVING. Nova Scotia: Micmac Research Display, May 18, 1977. Photography by Raytel. Research by Tom Christmas. Narrated by Bernie Francis and Conrad Paul. Translations by Micmac Senior Citizens and Elizabeth Paul. 14 pp.

A display, in Micmac and English, with instructions and pictures on basket weaving. Traditional methods are described and a step by step process is clearly presented. The transcript is available thru the Boston Indian Council.

Mitchell, Debra. MEDICINE PLANTS. Old Town, Maine: Penobscot Indian Department of Health and Human Services, 1981. Illustrated by Debra Mitchell.

An informative booklet which presents ways in which to use herbal medicines. This Penobscot author illustrates Indian uses of certain plants, the making of teas and distinctions between edible, medicinal plants and poisonous varieties.

Native Communications Society of Nova Scotia. AN INDIAN COOKBOOK. Sydney, Nova Scotia: Micmac News, 1977. 11 pp.

An interview with Frannie Joe, (Micmac) who shares traditional methods of hunting, fishing, and cooking, memories of family life and an old recipe for rabbit stew. A collection of 46 recipes by and from other Native Americans make up the rest of this booklet.

New York Graphic Society. INDIAN ART IN AMERICA: THE ARTS AND CRAFTS OF THE NORTH AMERICAN INDIAN. Greenwich, Ct.: New York Graphic Society, 1966. Illustrated.

North American Indian Art is surveyed from its earliest known examples to the present day.

Nova Scotia Museum. PERIWINKLES. Halifax, Nova Scotia: Department of Education.

Not much reference to the use of Periwinkles as an Indian food.

Orchard, William C. THE TECHNIQUE OF PORCUPINE QUILL DECORATION AMONG THE NORTH AMERICAN INDIANS. New York: Museum of the American Indian Heye Foundation, 1916.

Examples of Micmac quilled birch bark boxes and Penobscot pipe stems can be found in this book.

PASSAMAQUODDY BASKETRY KIT. Boston, Ma.: Children's Museum of Boston in conjunction with the Passamaquoddy Tribe.

Includes slides, pamphlets, tape and pictures. A good demonstration of gathering and braiding sweetgrass.

Pelletier, Gaby, ed. MICMAC AND MALISEET DECORATIVE TRADITIONS. St. John, New Brunswick: The New Brunswick Museum, 1977. Photography by Don Simpson. 64 pp.

Through the use of color and black and white photographs, this text shows traditional baskets, canoes, quilled boxes, articles of clothing, and moccasins of the Micmac and Maliseet peoples. Their decorative traditions include the use of porcupine quills, beads, moosehair embroidery and deer hide and birch bark etchings. A short bibliography is listed.

PENOBSCOT INDIAN BASKETS. Bar Harbor, Maine: Robert Abbe Museum, Notes, No. 4, 1950.

Project Indian PRIDE, Title IV C, ESEA, under the direction of Joseph A. Nicholas. BASKETS OF THE DAWNLAND PEOPLE. Calais, Maine: Maine Indian Education, 1979. 29 pp. Elementary thru Adult.

A resource for introduction to one of the oldest crafts of the Passamaquoddy, Penobscot, Maliseet and Micmac nations: Basket making. "The People of the Dawn are proud and believe in using the talent provided by the Great Spirit. Basket making is one element of their heritage that still makes their lives harmonious with nature," is the concluding statement of this book; a detailed presentation of the process of basket making. Explanations

of the materials used, how and where they are gathered and examples of the many types of both functional and decorative baskets are given. Photographs appear on almost every page, adding to the value of this resource.

Sigmund, Lavina A. THE HOUSES THE INDIANS BUILT. New York: Dodd, Mead and Co., 1966.

A brief description of Micmac wigwams, with one picture of a birch bark teepee.

Speck, Frank. "The Double-Curve Motif on North East Algonkian Art." 1914.

Good introduction of Wabanaki tribes, with many examples of beadwork and designs.

"Game totems among the Northeastern Algonkians," American Anthropologist, n.s. 19, #1, Jan.-March, 1917, pp. 9-18.

The role of totems in establishing the territorial family groups of the Northeast tribes as social units.

PENOBSCOT MAN. New York: Octagon Books, 1970.

Reference book covering designs, beadwork, basketry and other crafts, with many pictures and examples.

"Symbolism in Penobscot Art." New York: American Museum of Natural History. Anthropological Papers 29, No. 2, 1927, pp. 25-30.

Many illustrations of designs, including the double-curve and floral representations.

Tamarin, Alfred. WE HAVE NOT VANISHED. Chicago: Follett Publishing Company, 1974.

A book that includes examples of Micmac quillwork, Penobscot wood carvers and boat makers, with pictures of Indian Island, Maine.

Wabanaki Alliance, compiler. WABANAKI RECIPES. Orono, Maine: Wabanaki Alliance, 1982. 10 pp.

Contains "Thoughts on Penobscot Frybread" by Winifred (Apid Nelson) January, including a recipe for fry bread, how to cook muskrat and memories of her seventy six years. Seventeen recipes from Native Americans across the United States complete this booklet.

Whitehead, Ruth Holmes. MICMAC QUILLWORK. Halifax, Nova Scotia: Nova Scotia Museum, 1982. 231 pp. Color and black and white photographs.

An in-depth look at the origins of Micmac quillwork, with beautiful photographs and detailed examples.

ORAL TRADITIONS:

RECOLLECTIONS

&

INTERPRETATIONS

BEST COPY AVAILABLE

Clark, Ella Elizabeth. INDIAN LEGENDS OF CANADA. Canada: McClelland and Stewart Ltd., 1960.

This book contains three Micmac legends, as well as one from the Maliseet and one from the Passamaquoddy people.

Cleaver, Elizabeth and Toye, William. HOW SUMMER CAME TO CANADA. New York: Oxford University Press, 1969. Illustrated by Elizabeth Cleaver. Pre-primary and Primary.

A picture book. This retelling of a Micmac legend depicts the traditional clothing and way of life of the Micmacs.

Crompton, Anne Elliot. THE WINTER WIFE. AN ABENAKI FOLKTALE. Boston: Little, Brown and Co., 1975. Illustrated by Robert A. Parker. 47 pp. Elementary.

A picture book for young children, this story tells of a lonely hunter and a mysterious woman who appears in his wigwam one day. She becomes his wife and their winter life together is happy. Upon returning to his home camp in the spring with a bountiful supply of furs, his father makes him take a wife. At winter time, he sets out for his winter wife, but his summer wife will not stay behind. By his betrayal of the winter wife he loses her and the children. He tracks them only to discover a surprising phenomenon.

Curtis, Natalie. THE INDIAN'S BOOK. (1907). Dover Publications Reprint, 1968.

This book contains songs from the Penobscots, Passamaquoddies and Maliseets. Music, plus words in native languages are included. Informants from the different tribes are recognized.

Day, David and Bowering, Marilyn, eds. MANY VOICES: AN ANTHOLOGY OF CONTEMPORARY CANADIAN INDIAN POETRY. Vancouver, Canada: J.J. Douglas Ltd., 1977. 98 pp. Intermediate thru Adult.

This book of thirty two Canadian Indian poets contains the works of two Micmac poets, Marty Dunn and Joseph McLeod.

Day, Michael E. and Whitmore, Carol. BERRY RIPE MOON. Peaks Island, Maine: Tide Grass Press, 1977. Illustrated by Carol Whitmore. 55 pp. Elementary.

This story of a young Penobscot boy and his family, is one of the few contemporarily written children's books on any of the Wabanaki tribes. Descriptions of the seasonal work of the Penobscots during berry ripe moon (July) are included, with reference to hunting, canoeing, fishing and gathering. Within the story, whose main focus is on the preparation for a great tribal gathering and feast, are many references to the traditional way of life of the Penobscots. An educational guide for use in home and school is available. Black and white illustrations are sensitively done.

Denny, Sarah. OUR GREAT CHIEF ABAUNOU. Eskasoni, Nova Scotia, Canada.

This legend, retold by a Micmac woman, is available from the Boston Indian Council.

deWit, Dorothy. THE TALKING STONE. New York: Greenwillow Books, 1979. Decorations by Donald Crews. 203 pp. Junior and Senior High.

This anthology of tales and legends from Native American tribes, includes four Micmac legends. Two of the legends are retold by Dorothy deWit and two are from books by Kay Hill.

Epstein, Anne Merrick. GOOD STONES. Boston: Houghton Mifflin Co., 1977. 204 pp.
Junior and Senior High.

New Hampshire and Maine is the setting of this story, which depicts the adventures of a twelve year old Wabanaki girl in the 1940's. Her mother has died and she runs away from guardians who mistreat her. She ends up alone in a mountain cave and survives the winter through the memories of the traditions learned from her mother. She receives help from an old, white hermit and he takes her to Maine to look for her people. Because her father was non-Indian, she is rejected. The girl and the hermit go to an island in Maine and begin a new life together. The author attempts to portray the Wabanakis realistically, however there are some inaccuracies throughout the book. One example is the unlikeliness of Indian people to reject an orphaned child whose mother is of their tribe. Other inaccuracies include the use of words such as "half-breed", "squaw", and "papoose" which perpetuate Indian stereotypes that teachers need to be aware of. If the teacher addresses these flaws, the book could be used to help sensitize students to children of bi-racial parentage.

Haviland, Virginia. NORTH AMERICAN LEGENDS. New York and Cleveland: William Collins Publishers, 1979. Illustrated by Ann Strugnell. 203 pp.
Intermediate and Junior High.

A collection of folktales from across the United States, Canada and from European immigrants. These tales are retold by various authors. It is recommended that more authentic legends be read before turning to ones with a European flavor, such as these.

Hill, Kay. BADGER, THE MISCHIEF MAKER. New York: Dodd, Mead and Co., 1965. Illustrated by John Hamberger. 95 pp. Elementary.

A Wabanaki legend of a Micmac boy who plays tricks on everyone. Glooscap teaches him a lesson. There is a lesson in this story for everyone: compassion for others. The visual representation of the characters and of Micmac culture adds to the adventure of the story.

Hill, Kay. MORE GLOOSCAP STORIES (LEGENDS OF THE WABANAKI INDIANS). New York and Cleveland: Dodd, Mead and Co., 1970. Illustrated by John Hamberger. 179 pp. Intermediate and Junior High.

These tales, first adapted for a television presentation, contain the adventures of Glooscap, as he protects his people and teaches them many things. Badger, the rabbit Ableegumooch, the otter Keoonik, Glooscap's servants Noogumee and Marten contribute to the adventures. Black and white illustrations, a glossary and pronunciation key are included.

Indian Historian Press. WEEWISH TREE READERS. California: The Indian Historian Press, 1981. Five volumes. Elementary and Intermediate.

This series of five books is a collection of "the best of the Weewish Tree," a former publication for young people on Native Americans. The readers are: "A Child's History of the American Indian," "A Thousand Years of American Indian Storytelling," "Beautiful Indian People," and "Competing for Glory: The Indian World of Sports." Each reader has lots of two-color illustrations and is printed in readable large type. The readers contain stories and information from tribes throughout the United States and Canada.

Indian Island School Committee. PENOBSCOT CHILDREN AND THEIR WORLD. Old Town, Maine, 1980. Illustrated by the Penobscot Children of Indian Island School. 100 pp. Elementary.

The sensitivity, innocence and sense of discovery of young children is reflected in the words, drawings and pictures of these Penobscot children. This work is a welcomed change from standard texts. The interviews with two Penobscot elders completes the circle in this book, which is recommended for elementary age children, as well as a basic source book for teachers.

Jane, Mary C. INDIAN ISLAND MYSTERY. New York: Harper Row, 1965, and Downeast, 1978, paper edition. Illustrated by Raymond Abel. 136 pp. Junior High.

This present day fiction, set in Old Town, Maine, next to the Penobscot Reservation on Indian Island, can be used in promoting racial understanding. Through the eyes of children, racism is seen and acknowledged.

Joe, Rita. POEMS OF RITA JOE. Halifax, Nova Scotia: Abanaki Press, 1978. 29 pp. High School and Adult.

The poetry of this Micmac woman reflects her tradition, beliefs, values and awareness of the society she lives in. Some of the poems are written in Micmac, as well as English.

Josephs, Tomah and Josephs, Noel, et al. THE ALGONQUIN LEGENDS OF NEW ENGLAND; OR MYTHS AND FOLKLORE OF THE MICMAC, PASSAMAQUODDY AND PENOBSCOT TRIBES. Boston: Houghton Mifflin and Co., 1884. 379 pp. Out of print.

Ladd, Elizabeth. INDIANS ON THE BONNET. New York: William Morrow, 1971. Illustrated by R. Cuffari. 190 pp. Junior High.

This book is about the adventures of a thirteen year old white boy and a Passamaquoddy girl on the coast of Maine. Through mystery and suspense they help each other out of perilous situations, as a picture of trust and friendship is presented.

Leach, Maria. HOW THE PEOPLE SANG THE MOUNTAIN UP. HOW AND WHY STORIES. New York: The Viking Press, 1967. Illustrated by G. Rounds. 158 pp. Elementary.

Four Wabanaki folktales, an informative bibliography and information on various tribal sources are included.

Leach, Maria. THE RAINBOW BOOK OF AMERICAN FOLKTALES AND LEGENDS. Cleveland and New York: World Publishing Company, 1958.

Two pages are given to legends of the Wabanakis.

Maine Writers Research Club. MAINE INDIANS IN HISTORY AND LEGENDS. Portland: Severn-Wylie-Sewett Company, 1952. 180 pp.

An illustrated book that contains 46 essays on various topics, some of which relate to the Wabanaki Tribes.

Mallery, Garrick. THE FIGHT WITH THE GIANT WITCH: AN ABANAKI MYTH. American Anthropologist, 3, January, 1890, pp. 65-70. Intermediate.

This is the telling of a tale having to do with shamans and their guardian spirits.

McMillan, Cyrus. GLOOSCAP COUNTRY AND OTHER INDIAN TALES. New York: Oxford University Press, 1918. Reprint ed., New York: Henry Z. Walck, Inc., 1962. Illustrated by John A. Hall. Intermediate.

This collection of Wabanaki tales is set in Eastern Canada in pre-European time. Many of the legends are about the hero- Glooscap, and reflect a Europeanized tone. Native American reviewers recommend that teachers use a more authentic source for traditional Wabanaki legends.

Melancon, Claude. INDIAN LEGENDS OF CANADA. New York, 1967.

A collection of legends that is an attempt to alter mostly non-Indian fairy tales to Indian legends. An example of this is an Indian version of "Cinderella". The majority of these are written to fit into a Micmac telling of the legend. It is recommended that teachers use a more authentic source.

Molloy, Ann. CAPTAIN WEYMOUTH'S INDIANS. New York: Hastings House Publishers, 1956. Reissued under new title, FIVE KIDNAPPED INDIANS, 1968. Illustrated by Doug Gorseline. 189 pp. NOT RECOMMENDED.

Based on a true account of five Native Americans who were captured along the coast of Maine and taken to England, the content of this writing comes from contemporary and historical documents. Reference to the Native Americans as "savages" and "squaws" appear throughout this book, which is not recommended.

Nicolar, Joseph. THE LIFE AND TRADITIONS OF THE RED MAN. Bangor: G.H. Glass and Co., 1893. Reprinted, Fredericton, New Brunswick: St. Anne's Point Press, 1979. 147 pp.

Oral tradition is the basis of this book. Traditional storytellers comprise the bulk of research done by Penobscot author, Joseph Nicolar. He writes of the myths and legends of the Penobscots and emphasizes tradition as the mainstay of Penobscot life.

Rand, Silas. LEGENDS OF THE MICMACS. New York: Wellesley Philological Publishers, 1894. Reprinted New York: Johnson Reprint Corporation, 1971. 452 pp. Intermediate thru Adult.

A reprint of Rand's 1894 book of eighty seven legends that were related to him in Micmac, and translated by Rand. Many themes are covered. Micmac narrators are cited.

Robertson, Marion. RED EARTH: TALES OF THE MICMACS. Nova Scotia: Nova Scotia Museum, reprint edition, 1973. 98 pp. High School and Adult.

This collection includes twenty six Micmac tales, a brief introduction to traditions, way of life and beliefs of the Micmacs, a list of Micmac informants and a short bibliography. The tales, divided into six sections, are accompanied with illustrations by Fred Scott from the George Creed Tracings of Micmac petroglyphs from Lake Kejimkoojik, Nova Scotia. This book is readable to younger children.

Simon, Gary. HOW THE MICMAC PEOPLE LEARNED TO DANCE.

This short story has been retold by a local Micmac and can be found at the Boston Indian Council.

Skinner, Linda. CURRICULUM DEVELOPMENT WORKSHOP. Boston: Boston Indian Council, Inc., 1977.

An Indian culture-based curriculum for classroom use. A pamphlet was developed after this week-long workshop that involved community participation. A variety of teaching methods and techniques, including storytelling, puppetry with Indian Oral Tradition, and learning games are included. The pamphlet contains legends such as, "Glooskap and the Whale", "The Bear and the Seven Hunters", and "Rabbit and Grandmother". This valuable resource for teachers, along with color photographs of curriculum products developed during the workshop, may be reviewed at the Boston Indian Council.

Smith, Marion Whitney. ALGONQUIN AND ABENAKI INDIAN MYTHS AND LEGENDS. Lewiston: Central Maine Press, 1962. Intermediate.

This illustrated rendering of Algonquin and Abenaki myths and legends centers around Mt. Katahdin, in Maine. Six tales tell of the 'spirits' of Katahdin and their various activities.

Students of Centennial College. INDIAN LEGENDS OF EASTERN CANADA. Toronto: Education Division, Indian Affairs Branch, Centennial College, 1969, 1971. 90 pp. Readable to young children.

A book of twenty recorded legends, compiled as part of a summer course for teacher assistants at Centennial College. The legends are retold by the students as they remember hearing them on their reservations in Canada. The main focus is for these legends to be used in storytelling with primary grade children. Legends are representative of the Micmac, Ojibway, Cree and Mohawk tribes, and are recorded in English and translated into Cree and Ojibway. Recommended as a resource for teachers.

Voight, Virginia Frances. CLOSE TO THE RISING SUN. ALGONKIAN INDIAN LEGENDS. Champaign, Ill.: Garrad, 1972. Illustrated by Gordon Laite. Elementary.

The lives and traditions of the people of the Northeast Woodland are reflected in this group of legends. Eight legends are from the Wabanakis, including the adventures of Glooscap. Sensitive, stylized illustrations are found throughout the book.

Wabnaki Bilingual Education Program, ESEA, Title 7, Indian Township, Maine, 1976. PESTOMUHKATI ATKUHKAKONOL: PASSAMAQUODDY LEGENDS. Five books. Illustrated by Lee Suta. Elementary and Intermediate.

This series of books, in both English and Passamaquoddy, is an excellent source for teachers, to both become familiar with Passamaquoddy legends and to relate these legends to their students. The books contain the traditional legends of the Wabanaki, recreated by the people of Indian Township and Pleasant Point, Maine. They are Passamaquoddy versions of traditional stories as they were told approximately eighty years ago by the Hon. Lewis Mitchell of Pleasant Point, and published in "Passamaquoddy Texts", Volume X of the Publications of the American Ethnological Society by John D. Prince. Each book is between 24 and 31 pages, with beautiful line drawings.

Espons (Raccoon): Lak, who assumes the form of a raccoon is seen in his meetings with different animals and people. We see what happens to raccoon when he eats rose hips.

Pukcinsqehs (Tree Stump Woman) and Kiwahqiyik (the Giants): The first is the story of tree-stump woman, who tries to outwit the chief of a village so she can take over his power. The

second is the story of the giants, who are changed into fish and sent off into the salt water by Koluskap.

Koluskap Naka 'Siwiyi/Oqum/Wocawson (Koluskap and His Relatives/Loon/Wind: Three stories of the adventures of Koluskap. The first is of how jealous people try to get rid of Koluskap by taking away his grandmother and younger brother. Koluskap forgives them and brings them food to show his compassion. In the second story the loons and Koluskap become friends. When it is time for Koluskap to leave, he teaches them a calling song, so they can call to him when in need. There is a great bird in the third story, the wind-maker. He makes gusts of wind so strong that Koluskap cannot travel by canoe. Koluskap teaches the wind-maker a lesson.

Mikcic (Turtle): The adventures of Koluskap's uncle, Mikcic, begin when Koluskap helps him win the heart of a young girl. Jealous youths want to get back at Mikcic, but Koluskap changes him into a turtle so he will be protected.

Koluskap Nekotok Skitkomiq (When Koluskap Left the Earth): Before Koluskap left the earth he tried to teach the people to live in a good way. There is a big feast before he leaves. Many changes occur after Koluskap's departure, and three men travel great distances to find Koluskap.

Whitmore, Carol and Day, Michael E. MAINE FOLK HISTORY IN STORY, LEGEND AND MYTH. Peaks Island, Maine: Tide Grass Press, 1978. Illustrated. 48 pp. Elementary.

This book, half coloring pages and half text, contains 45 stories from Maine folk history. The first eight stories and pictures center on the way of life and legends of the Wabanakis. Wabanaki traditional life-style is reflected through the words and illustrations.

WABANAKIS

YESTERDAY

BEST COPY AVAILABLE

Akwesasne Notes. "A Report on the Maine Land Claims Case." Spring, 1977. Maine Land Advocate. July-August, 1977, p. 8.

Summary of the history of the Maine Land Claims case from 1957-1977.

Bacot, Wm. Brooks. MICMAC PLACE NAMES. Available from the Public Library in Bangor, Maine. 101 pp.

Micmac-English and English-Micmac, arranged by W.B. Cabot from Rev. F. Pacifique's "Etudes Historiques at Geographiques" in Bulletin De La Soc. De Geographie de Quebec, 1928-1934.

Bagley, Marion M. MAINE HISTORY CAN BE FUN. Portland, Maine: J. Weston Welch Publishing, 1956.

Bear, Mrs. Noel (Suzie). DIARY OF MRS. BEAR. National Museum of Canada, 1962.

An account of Malecite daily life on the Tobique Reserve, New Brunswick.

Bennett, Dean B., ed. MAINE DIRIGO "I LEAD". Camden, Maine: Maine Studies Curriculum Project, Downeast Books, Education Division, 1980. 300 pp. A GUIDE AND INSTRUCTIONAL RESOURCES FOR TEACHING JUNIOR HIGH AGE LEARNERS is also available.

Bjorkland, Karna. THE INDIANS OF NORTHEASTERN AMERICA. New York: Dodd, Mead and Company, 1969. Illustrated by Lorence F. Bjorkland. 192 pp. High School.

Historical information is presented in this illustrated book, describing the life-style, clothing, dwellings, ceremonies and

spirituality of the Northeastern Woodland Indians. A bibliography and museum listing is found at the end of the work.

Bock, Philip K. "The Micmac Indians of Restigouche". HISTORY AND CONTEMPORARY DESIGN. Ottawa: National Museum of Canada. Anthropological Series #77, Bulletin #213, 1966.

Contemporary economics, schools, family, politics, social habits and folklore.

Bock, Philip K. "Micmac", HANDBOOK OF NORTH AMERICAN INDIANS, Bruce C. Trigger, ed. Volume 15, THE NORTHEAST. Washington, D.C.: Smithsonian Institute, 1978. Pp. 109-122.

Bonfanti, Leo. BIOGRAPHIES AND LEGENDS OF THE NEW ENGLAND INDIANS. Wakefield, Ma.: Pride Publications, Inc., 1976. Five volumes.

Buesing, Gregory and Conkling, Robert. THE FORMATION OF THE GREAT COUNCIL FIRE. 1970. 31 pp. Located at the Boston Indian Council.

Buesing, Gregory. "Micmac and Maliseet Rights in the United States, Border Issues and Land Claims."

A document within the Boston Indian Council, this contains historical and contemporary information.

Chadbourne, Ava Harriet. A HISTORY OF EDUCATION IN MAINE. Orono, Maine. 1936. 544 pp.

Includes information on the education of Indians from early times.

Christmas, Peter. "Micmac History". Nova Scotia: Micmac Association of Cultural Studies, 1977.

Includes a bibliography and listing of many Indian organizations, this work gives a brief introduction to customs. Can be found at the Boston Indian Council.

SUPPLEMENT ON MICMACS. Nova Scotia: Micmac Association of Cultural Studies, 1977.

WEJKWAPNIAG: A HISTORY OF THE MICMAC PEOPLE. Sydney, Nova Scotia: Micmac Association of Cultural Studies, 1977. 32 pp. Junior High.

Clark, George. SOME BEFORE US: OUR MARITIME INDIANS. Fredericton, New Brunswick: Brunswick Press, 1968. Illustrated. 240 pp.

Archaeological artifacts of the early Malecites.

Conkling, Robert. SOCIAL AND CULTURAL CHANGE AMONG THE WABANAKI IN FRENCH COLONIAL TIMES 1600-1750. 1970.

Obtain from: Dr. Willard Walker, Wesleyan University, New Haven, Ct.

Densmore, Frances. HOW INDIANS USE WILD PLANTS FOR FOOD, MEDICINE AND CRAFTS. New York: Dover Publications, 1974. 397 pp.

Plants are listed according to their botanical classification, common names and Native American names. Also included information on natural dyes.

Denys, Nicholas. "The Description and Natural History of the Coast of North America". William F. Ganag, editor and translator. Toronto: The

Champlain Society, Publications, 2, 1908. pp. 399-452, chapters 23-29 on Micmacs.

Dickson, Olive Patricia. SEA RAIDERS OF ACADIA: A MICMAC HISTORY. Reprinted article from TAWOW and the Circle.

History of the Micmacs in the 1600's.

Eagles, Edward A. DIARY OF EDWARD A EAGLES, BIG COVE INDIAN RESERVE, May-July.

Mss. bound notebook that can be found in the Canadian National Museum, Eth. 49.

Eckstorm, Fannie H. OLD NEPTUNE AND OTHER MAINE SHAMANS. Ororo, Maine: University of Maine, 1945. Marsh Island Reprint, 1980. 209 pp.

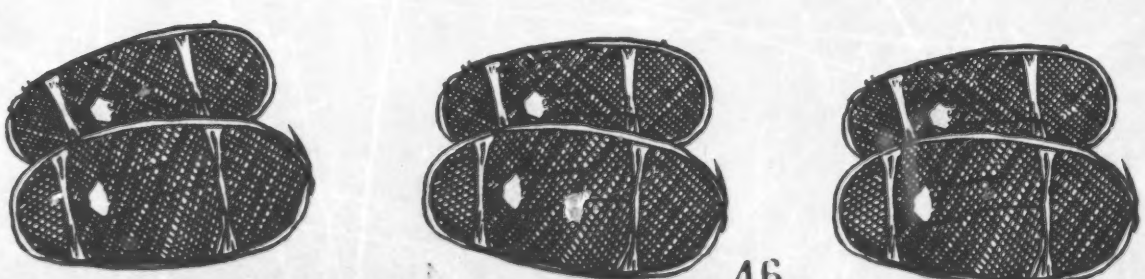
Favor, Edith. FIRST FAMILIES. Augusta, Maine: Maine Department of Education and Cultural Services, 1975.

Woodland people of Maine and the Canadian Maritimes are mentioned, and an early history of the Wabanaki way of life is included in this book, which may be used as a resource for teachers.

Franklin, Paula A. INDIANS OF NORTH AMERICA. New York: David McKay Co., 1979. Junior High.

Includes a brief section on the Micmacs, and some mention of the Penobscots and Passamaquoddies.

Hutton, Elizabeth Ann. "The Micmac Indians of Nova Scotia to 1834.: M.A. Thesis. Halifax: Dalhousie University, 1961.



Indian and Northern Affairs. THE CANADIAN INDIAN. (Quebec and the Atlantic Provinces). Ottawa: Information Canada, 1973.

Contains chapters on Micmacs and Maliseets, with photographs of traditional clothing, canoes, birch bark baskets and tobaggans. Text is in French and English.

Jeness, Diamond. THE INDIAN OF CANADA. Ottawa: University of Toronto Press, 1977.

Brief section on Micmacs and Maliseets included.

Jennings, Francis. THE INVASION OF AMERICA (Colonialism and the Cant of Conquest). Chapel Hill: University of North Carolina Press, 1975.

"Joseph Orono, Indian Chief". Lewiston Journal Illustrated Magazine, from the scrapbook of clippings of L.C. Bateman.

Lacey, Laurie. MICMAC INDIAN MEDICINE. Antigonish, Nova Scotia, Canada: Forman Limited, Feb. 1977, 74 pp.

Leonard, Jean, ed. MINORITY CANADIANS (Native Peoples) Volume 1. Scarborough, Ontario: Prentice-Hall, 1976.

Includes information on Micmacs from early times to present. Resource for teachers.

Louis, Sammy. SAMMY LOUIS: THE LIFE HISTORY OF A YOUNG MICMAC. Edited by William C. Sayres. New Haven, Ct., 1955.

McPhee, John. THE SURVIVAL OF THE BARK CANOE. New York: Farrar-Giroux; Warner Books paperback

edition, 1975. 114 pp.

This "how to" book includes thirty pages of beautiful pictures.

Micmac News. PHOTOGRAPHS OF MICMAC TRADITIONAL CLOTHING.

May be located at the Boston Indian Council or by writing to Micmac News, P.O. Box 961, Sydney, Nova Scotia, B1P 6J4.

Morrison, Kenneth M. TOWARDS A HISTORY OF INTIMATE ENCOUNTERS. Algonkian Folklore, Jesuit Missionaries, Kiwakwe, the Cannibal Giant. AMERICAN INDIAN CULTURE AND RESEARCH JOURNAL. 3, #4, 1979, pp. 51-80.

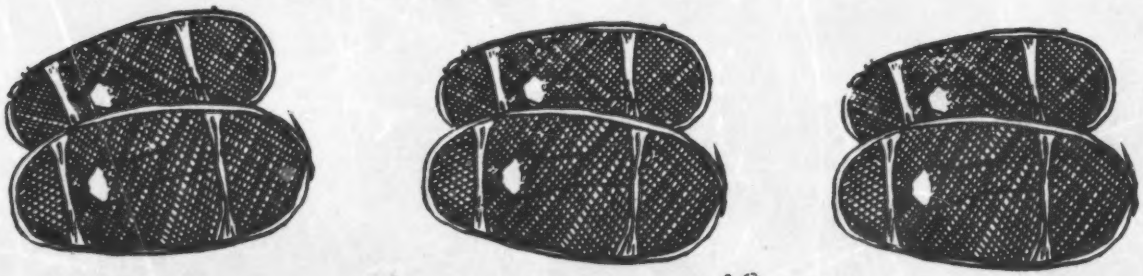
Native North American Studies Institute. "Let's Get to Know Micmac." Curriculum Unit prepared and published by the Native North American Studies Institute. Manitou College for the Department of Indian Affairs and Northern Development.

Native North American Studies Institute. ANIMALS WE DEPEND ON. Manitou College for the Department of Indian Affairs and Northern Development. Thunderbird Press.

Nicholas, Andrea Bear. CONCEPT OF UNITY AMONG INDIAN TRIBES OF MAINE, NEW HAMPSHIRE AND NEW BRUNSWICK. Orono, Maine: University of Maine, Maine Collection, 1966.

Obtain from Colby College, Waterville, Maine, 04091; Senior Scholar Thesis.

Nova Scotia Museum Department of Education. ANIMAL SIGNATURES. A field guide to some Nova Scotia wildlife. Black and white illustrations. Primary and Intermediate.



Parsons, Elsie Clews. "Micmac Notes," Journal of American Folklore, 39, No. 154, Oct.-Dec. 1926, pp. 460-485.

A report on the traditional summer gathering of the Micmacs at St. Anne's Mission, Chapel Island, Cape Breton, with brief descriptions of family life, marriage and burial customs.

Prince, John D. "The Passamaquoddy Wampum Records." Philadelphia: American Philosophical Society. PROCEEDINGS. 36, #154, 1897, pp. 479-495.

Rich, Louise Dickinson. THE KENNEBEC RIVER. New York: Holt, Rinehart and Winston, Inc., 1967. Illustrated by Lili Rethi. 118 pp. NOT RECOMMENDED.

This book traces the history of the Kennebec River in Maine. Its history, reflected in the many groups of people who have used it as a waterway and source of food, is discussed with more emphasis on the Vikings, Europeans and other explorers, than on the Abenakis. The Abenakis are referred to "as among the original settlers of the area," rather than as the original people of the area. There are references which suggest the life-style of the Abenakis was "primitive" and "savage." Their dwellings are described as "houses built of timber," rather than conical shaped wigwams made of birch bark. This book is full of stereotypical images of Native Americans and is not recommended.

Robertson, Marion. ROCK DRAWINGS OF THE MICMAC INDIANS. Halifax: Nova Scotia Museum, 1973.

Drawings and figures relating to Micmac mythology. Sketches are in black and white.

Russell, Howard S. INDIAN NEW ENGLAND BEFORE THE MAYFLOWER. Hanover, New Hampshire: University Press of New England, 1980. Illustrated. 284 pp.

Saltonstall, Richard Jr. MAINE PILGRIMAGE. Boston: Little, Brown and Co., 1974. Drawings by Polly Warren, 353 pp.

Shay, Florence Nicola. HISTORY OF THE PENOBSCOT TRIBE OF INDIANS. Unpublished work, 1941, revision of a 1933 edition. 15 pp.

Brief references to religion, intermarriage, government, loss of Indian crafts and concern for Indian rights are given by this Penobscot woman.

Schusley, Ernest L., ed. Walker, Willard, Buesing, Gregory and Conkling, Robert. "A Chronological Account of the Wabanaki Confederacy." Political Organizations of Native America. University Press of America, 1980.

Smith, Nicholas N. "Wabanaki Dances." Ma.: Massachusetts Archaeological Society Bulletin 16, #2, January, 1955, pp. 29-37.

Includes information on dances of the Wabanakis and instruments used, such as, rattles made from turtle shells.

Socobasin, Mary Ellen. MALIYAN. Indian Township, Maine: Wabnaki Bilingual Education Program, ESEA, Title 7, 1976. 47 pp.

Illustrated with old photographs, this is the story of a young girl who relates her activities alone and with her family while growing up in Indian Township in the 1920's. Fall and winter activities are touched upon.

Speck, Frank G. PENOBSCOT MAN. New York: Octagon Books, 1890.

Deals specifically with the Penobscot tribe, their customs and historical information. Contains many pictures.

"Utilization of Animals and Plants by the Micmac Indians of New Brunswick," with Ralph W. Dexter. Washington Academy of Science Journal 41, #8, 1951, pp. 250-259.

Union of Nova Scotia Indians. CROWN LAND RIGHTS AND HUNTING AND FISHING RIGHTS OF MICMAC INDIANS IN THE PROVINCE OF NOVA SCOTIA. History File, 2D, Union of Nova Scotia Indians Records, 1976. 45 pp.

Union of Nova Scotia Indians. NOVA SCOTIA MICMAC ABORIGINAL RIGHTS POSITION PAPERS, as found in Micmac News, Sydney, Cape Breton, Nova Scotia. Volume 5, #12A, December, 1976.

Upton, Leslie F.S. MICMACS AND COLONISTS. Vancouver, British Columbia: University of British Columbia Press.

An account of Indian/white relations in the Maritimes from 1713 until 1867.

Wabnaki Bilingual Education Program, ESEA, Title VII. TOKEC, KETOP QENOQ SIPKIW (For Now but Not for Long). Indian Township, Maine, 1974. Teacher's Guide included. Illustrated by Nancy Lewis, Martin D. Dana and Henry A. Sockabasin. 45 pp.

An account of the role played by the Wabanakis in the American Revolution. Narration is in English, presented by a Passamaquoddy. Maps, drawings and letters from the Provincial Congress and General Washington to the "Brothers of the St. John's Tribe" are included.

Wallis, Wilson D., and Sawtell, Ruth. THE MICMAC INDIANS OF EASTERN CANADA. Mn.: University of Minnescta Press, 1955. Illustrated.

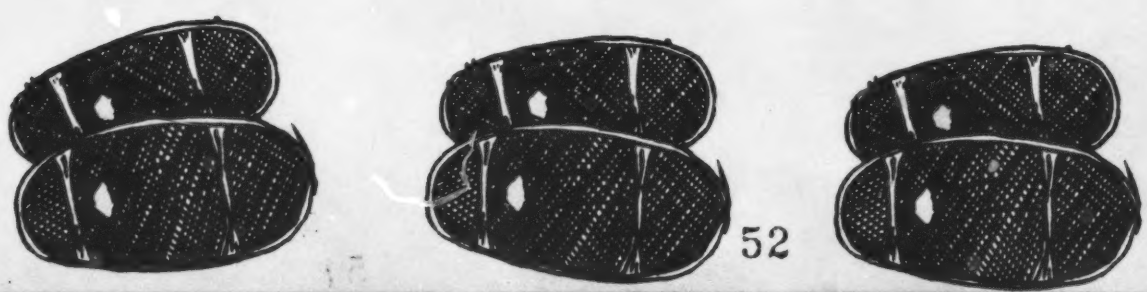
Wherry, James. THE HISTORY OF MALISEETS AND MICMACS IN AROOSTOOK COUNTY. Progress Report for the Association of Aroostook Indians, including Hearings in regards to the Maine Land Claims, June, 1979, pp. 502-622.

Whipple, Chandler. FIRST ENCOUNTER - THE INDIAN AND THE WHITE MAN IN NEW ENGLAND. Stockbridge, Ma.: The Berkshire Traveller Press, 1976. Illustrated by Janice T. Lindstrom. 276 pp. NOT RECOMMENDED.

In "First Encounter Series", Chandler Whipple presents an unrealistic, biased and condescending account that includes interpretations of traditional Indian life-style as "crude" and "strange". Chandler implies that Indians were not able to work together in the past, and for this reason it was easy for the colonists to take over. This condescending tone is carried throughout the books, and in The Indian and The White Man in Massachusetts and Rhode Island is reflected in the final statement: "After all, we do owe the Indians of this area something. It could even be said that we owe them New England." Information of this nature is not what our children should be taught, therefore, this series is NOT RECOMMENDED.

Whitehead, Ruth Holmes. ELITEKEY: MICMAC MATERIAL CULTURE FROM 1600 A.D. TO THE PRESENT. Halifax: Nova Scotia Museum, 1980. Photographs by Ron Merrick. 84 pp.

A beautiful book, dedicated to all Micmac artists, Elitekey is a researched work on the background of Micmac arts and crafts, including the traditions of basketry,



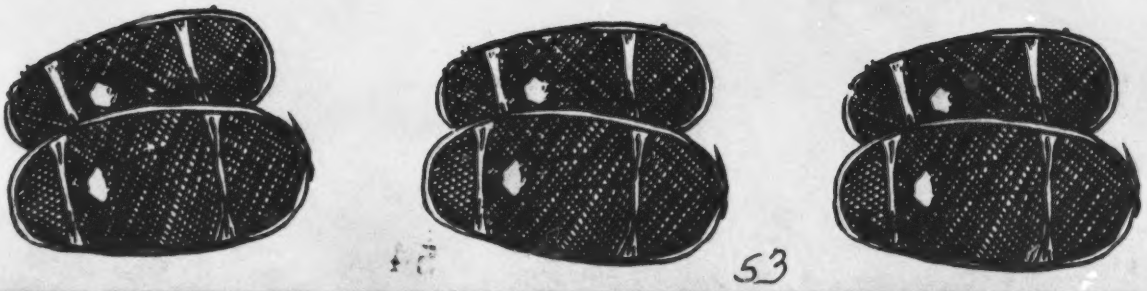
quillwork and weaving. Black and white photographs give clear examples of the various arts and crafts of the Micmacs. Recommended as a resource book for teachers.

Williams, Paul. "Consider Confederacies," Ontario Indian. Toronto, Ontario: Union of Ontario Indians, Volume 4, #2, February, 1981, pp. 14-18.

Williamson, William D. NOTICE OF ORONO, A CHIEF AT PENOBSCOT. Boston, Ma.: Massachusetts Historical Society Collections, Series 3, Volume 9, 1846, pp. 82-91.

Willoughby, Charles G. "Houses and Gardens of Northeast Indians," American Anthropologist, n.s. 8, #1, January-March, 1906, pp. 113-132.

Three designs of permanent dwellings are described: round, long house and conical.



WALTES GAME

A game played by the Micmacs before the missionaries arrival and can be seen played to this day.

Waltes is played by two players.

Game pieces are: 1 wooden bowl--made of the burl of a hard wood tree.

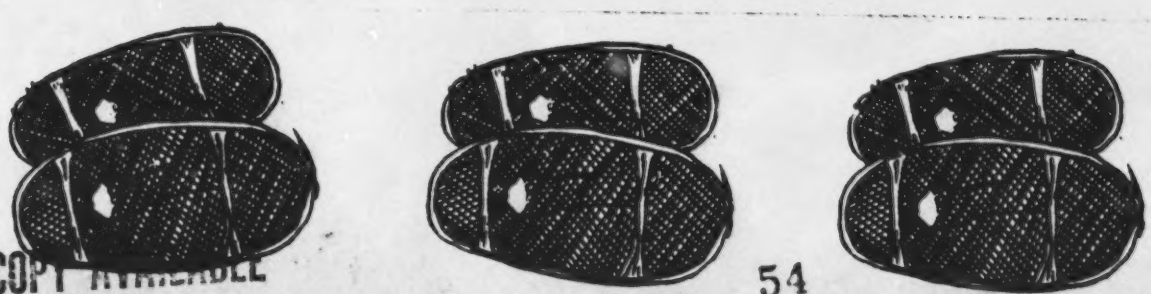
6 bone dice--caribou or deer- with one side flat and the other side rounded. One side is plain and the other is marked with a dotted cross.

51 plain rounded "counter" sticks about 7" long.

3 sticks called old ladies or wives.
1 stick called old man.

Tournaments are held in the fall. It is a game that must be watched and played to understand the true method of playing. It is a game of skill rather than luck.

An explanation of this game can be read at the Boston Indian Council or by asking someone from the Wabanaki Confederacy.



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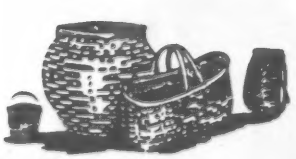
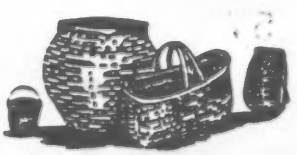
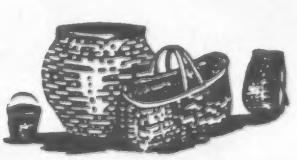

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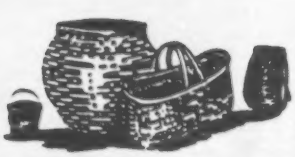
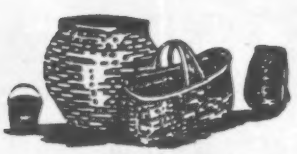

PLACES, NEWSPAPERS, PERIODICALS

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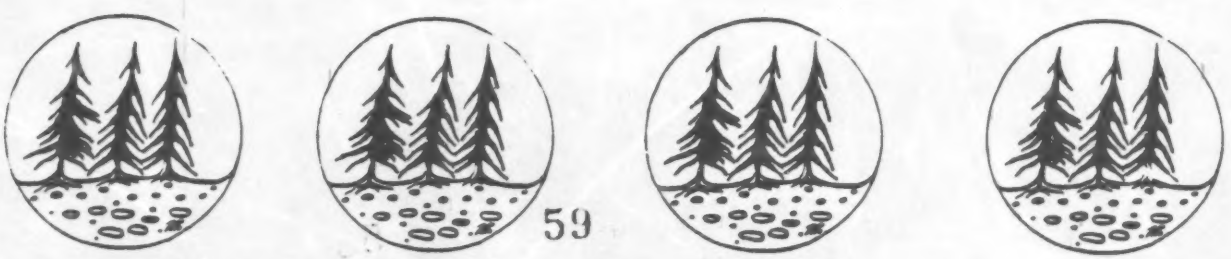

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Interracial Books for Children, Inc.
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FILMS AND FILMSTRIPS

"A Malecite Fancy Basket"
Canadian, 1977, 12 mins., col., English/Francais
Dist./Production: North American Film Limited

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